

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VII.

## SUTTEE.

The annexed engraving was designed by those who have been eye witnesses to the scene. It represents what is called in India a SUTTEE; that is, a widow burning to death with the corps of her deceased husband. We have, in the course of our publication, frequently described some of the debasing cruelties of the heathen; and we have sometimes feared lest our readers would be sickened at the repetition of such disgusting scenes, and turn from them with abhorrence.

Our tenderest sympathies are often excited by the bare recital of those who have perished in the flames of a building, or dashed against the rocks with the broken pieces of the ship; but how different our sensations when we hear with our ears the agonizing scream from the window enveloped in flames, or see with our eyes the supplicating gestures for help of the surviving few on a piece of the ship, who, the next moment, are embosomed in the deep.

We have heard that mothers in India are often seen feeding the voracious crocodile with their own children; and that hundreds and thousands of wretched Hindoo females are constantly sacrificed on the funeral pile. But let us, my Christian friends, while we examine the plate before us, consider it as a religious rite to be performed by a beloved sister or friend, before an enlightened Christian assembly, and then, oh then ask, should we do nothing to save her?

The funeral pile, as you see, is placed on the very edge of the river Ganges. It is made of wood, and rushes, and long grass; about three feet high, six feet long, and about wide enough to admit of two persons lying upon it side by side. There lies the corpse, on the side nearest the river; and you perceive the poor widow is embracing it with her right arm over the breast. The upright stakes are fixed to keep the pile together; and that long bamboo is stretched across to prevent the widow from escaping, as the poor creatures have sometimes tried to do, when scorched by the flames. This bamboo is held down by two men, one on each side, and behind them are two others, pouring water on them to prevent their being hurt by the fire. That stout man on the left hand is the officiating brahman, or priest. You perceive he wears the poita, or sacred thread, which is the badge of the order, round his neck, and the paper in his hand is one of their Shasters, or holy books, out of which he is reading the instructions for the due performance of this dreadful ceremony. Immediately before him is a youth, the eldest son of the family, who has just applied the flaming torch to the pile in which his living mother is to be consumed to ashes. Behind, sitting on the steps of the *ghaut*, or landing place, are two persons, relations of the de-

ceased, who seem to be a little affected; but all the crowd besides are as merry and unconcerned as the mob at a country fair. They are shouting "hurree bol" (a sort of huzza, and playing on various kinds of musical instruments, in order to drown the cries of the poor dying woman. At the top of the bank stands an English Missionary, who has just landed from the boat, a part of which is seen in the stream below. His looks express the mingled emotions of horror and pity with which he views the shocking scene; and he is reasoning on the subject with that respectable native, sitting in the window of the house, who seems to listen with some attention, but the infuriated mob around seem determined to pay no regard to his remonstrances.

This horrid practice is still continued, as will be seen by the following account:—

"Jan. 18, 1821. About five o'clock this afternoon, says a missionary at Calcutta, I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the *ghaut*, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol.

We reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and six or eight of these monsters had got hold of her. I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile seventh time. When she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more.

The Asiatic Journal, printed on the spot, gives the following account of a Suttée near Calcutta:

"On Wednesday, Aug. 8, 1821, Taranee, a man of considerable wealth and respectability, died at Sulkeea. This melancholy event gave occasion to another human sacrifice, in the person of the wife, or rather widow of this Baboo.

The victim was an uncommonly pretty woman, of 17 or 18 years of age, and in appearance and aspect so interesting, that her unhappy and untimely fate created an unusual degree of sympathizing pity in a surrounding mob of thousands. The high rank of the deceased, and the great personal beauty of the victim, gave unusual interest and importance to this Sutte, and rendered the tragical spectacle very imposing. The devotee was the only daughter of a man of caste equally high with her deceased husband, and of greater fortune: so that fear, which too often embitters a widowed life, the fears of unknown privations and distresses, and all the whips and arrows of poverty, scorn and neglect, could have had no influence in leading to this self-offering of a life, which might have been protracted for many years in the comfortable enjoyment of affluence. But such, alas! is the unaccountable delusions of those female votaries of superstition, that nothing on earth appears capable of arresting the mad design of destruction when once taken. The blandishments of fortune, the sight of sorrowing friends, the potency of maternal affection, the prospects of the most excruciating death, all, all seem lost and dead in their estimation. It is lamentable, however, to observe; that in this instance, as in most instances of the kind, I fear, the unhappy woman was hurried to her doom in the first paroxysms of her grief. I have stated that her husband's demise occurred about one o'clock; and at five, the widow was called to the awful pile. Such indeed was the zeal and anxiety of the surrounding relatives to close the abominable rite with the setting sun, that in despite of the Tannah's interference, they would not wait the arrival of the usual orders from the magistrates. In fact, it is probable that she was committed to the flames even before any report reached him of the circumstances at all, and at six o'clock the glowing ashes of this interesting individual were all that could be seen.

I need not describe the ceremonies of the melancholy occasion; they have become trite, and can afford no pleasure in the perusal; suffice it therefore to say, that this fair victim met her doom with magnanimous fortitude. After distributing alms, to the amount of 15 or 16,000 rupees, she performed the usual *Poojahs*, and went into the pile with so much steadiness and composure, as to attract general admiration which was accordingly expressed in loud shouting *Hurry bool!* Her sufferings must have been short. No noise was heard; no strugglings seen."

#### AMERICAN BIBLE SOCIETY.

In our last volume, p 805, we gave a summary of the 6th Anniversary of this august Institution, which was holden in the City of New York, on the 9th of May.

The President, the Hon. JOHN JAY, being prevented by ill health from attending the meeting, his son, Peter A. Jay, Esq. read the following

#### ADDRESS.

OUR late worthy and munificent President having, since the last anniversary of the Society, been removed to a better state; the Board of Managers were pleased to elect me to succeed him, and that the state of my health might cease to be an objection, they also have dispensed with my personal attendance. For the honour they have done me by both these marks of attention, it gives me pleasure to express my sincere and grateful acknowledgements. With equal sincerity I assure the Society that, although restrained from actual services by long and continued maladies, and the increasing infirmities of age, my attachment to this Institution, and my desire to promote the attainment of its great and important objects, remain undiminished.

Those great and important objects have, on former anniversaries of this and similar Societies, been so comprehensively and eloquently elucidated by gentlemen of signal worth and talents, as that it would neither be a necessary nor an easy task to give them additional illustration. So interesting, however, are the various topics which bear a relation to the purpose for which we have associated, that it cannot be useless, nor, on these occasions, unreasonable, to reiterate our attention to some of them.

There is reason to believe that the original, and subsequent fallen state of man—his promised redemption from the latter, and the institution of sacrifice having references to it, were well known to many of every antediluvian generation. That these great truths were known to Noah, appear from the divine favour he experienced, from his being a preacher of righteousness and from the time and the description of the sacrifices which he offered. that he carefully and correctly communicated this knowledge to his children, is to be presumed from his character and longevity.

After the astonishing catastrophe at Babel, men naturally divided into different associations, according to their languages; and migrating into various regions, multiplied into distinct nations. Tradition doubtless continued to transmit these great



truths from generation to generation, but the diminution of longevity, together with the defects and casualties incident to tradition, gradually rendered it less and less accurate.

These important truths, thus became in process of time, disfigured, obscure, and disregarded. Custom and usage continued the practice of sacrifices, but the design of their institution ceased to be remembered. Men "sought out many inventions," and true religion was supplanted by fables and idolatrous rights. Their mythology manifests the inability of *mere* human reason, even when combined with the learning of Egypt, and the philosophy of Greece and Rome, to acquire the knowledge of our actual state and future destiny, and of the conduct proper to be observed in relation to both.

By the merciful interposition of Providence, early provision was made for preserving these great truths from universal oblivion, and for their being ultimately diffused throughout the world. They were communicated to Abraham. He was also favoured with additional information relative to the expected redemption, and with a promise that the Redeemer should be of his family. That family was thenceforth separated and distinguished from others, and on becoming a nation, was placed under a Theocratic government. To that family and nation, the divine oracles and revelations were committed; and such of them as infinite wisdom deemed proper for the future instruction of every nation, were recorded and carefully preserved. By those revelations, the promise and expectation of redemption were from time to time renewed, and sundry distinctive marks and characteristic circumstances of the Redeemer predicted. The same merciful Providence has also been pleased to cause every material event and occurrence respecting our Redeemer, together with the Gospel he proclaimed, and the miracles and predictions to which it gave occasion, to be faithfully recorded and preserved for the information and benefit of all mankind.

All these records are set forth in the Bible which we are distributing; and from them it derives an incalculable degree of importance, for, as every man must soon pass through his short term of existence here, into a state and life of endless duration, the knowledge necessary to enable him to prepare for *such* a change, cannot be too highly estimated.

The Gospel was no sooner published, than it proceeded to triumph over obstacles which its enemies thought insurmountable:

and numerous heathen nations rendered joyful "obedience to the Faith." Well known events afterwards occurred, which impeded its progress, and even contracted the limits of its sway. Why those events were permitted, and why the conversion of the great residue of the Gentiles was postponed, has not been revealed to us. The scriptures inform us that the coming in of the fullness of the Gentiles, will not be accomplished while Jerusalem shall continue to be trodden down by them. As a distant future period appears to have been allotted for its accomplishment—so a distant future season was doubtless assigned for its effectual commencement. Although the time appointed for the arrival of that season cannot be foreseen, yet we have reason to presume, that its approach, like the approach of most other seasons, will be preceded and denoted by appropriate and significant indications. As the conversion of the Gentiles is doubtless to be effected by the instrumentality of Christian nations, so these will doubtless be previously prepared and qualified for that great work, and their labours in it facilitated by the removal or mitigation of obstructions and difficulties. The tendency which certain recent events have to promote both these purposes, gives them the aspect of such indications.

Great and multifarious were the calamities inflicted on the nations of Europe by their extensive war—a war of longer duration, and in the course of which, more blood and tears were shed, more rapacity and desolation committed, more cruelty and perfidy exercised, and more national and individual distress experienced, than in any of those which are recorded in modern history. During the continuance, and in the conclusion of such a war, it was natural to expect that the pressure of public and personal dangers and necessities, would have directed and limited the thoughts, cares and efforts of rulers and people to their existing exigencies, and to the means necessary to acquire security, to repair waste and terminate privations.

Yet strange as it may appear—desires, designs and exertions of a very different kind, mingled with these urgent temporal cares. The people of Great Britain formed, and have nobly supported their memorable Bible Society. Their example has been followed, not only by the people of this country, but also by nations who had not yet obliterated the vestiges of war and conflagration. At no former period have the people of Europe and America instituted so many associations for diffusing and impressing

the knowledge and influence of the Gospel, and for various other charitable and generous purposes, as since the beginning of the present century. These associations comprehend persons of every class; and their exemplary zeal and philanthropy continue to incite feelings and meditations well calculated to prepare all for the great work before mentioned. We have also lived to see some of the *obstructions* to it removed, and some of its *difficulties* mitigated.

Throughout many generations there have been professing Christians, who, under the countenance and authority of their respective governments, treated the heathen inhabitants of certain countries in Africa as articles of commerce; taking and transporting multitudes of them, like beasts of burden, to distant regions; to be sold, and to toil, and die in slavery. During the continuance of such a traffic, with what consistence, grace, or prospect of success, could such Christians send Missionaries to present the Bible, or preach the Christian doctrines of brotherly kindness and charity to the people of those countries?

So far as respects Great Britain and the United States, that obstacle has been removed; and other Christian nations have partially followed their example. Although similar circumstances expose some of them to an opposition like that which Great Britain experienced, it is to be hoped that an overruling Providence will render it equally unsuccessful. I allude to the territorial and personal concerns which prompted the opposition with which the advocates for the act of abolition had to contend. It will be recollected, that many influential individuals deeply interested in the slave-trade, together with others who believed its continuance to be indispensable to the prosperity of the British West India Islands, made strenuous opposition, to its abolition, even in the British Parliament. Delays were caused by it; but considerations of a higher class than those which excited the opposition finally prevailed: and the Parliament abolished that detestable trade. Well merited honour was thereby reflected on the Legislature; and particularly on that excellent and celebrated member of it, whose pious zeal and unwearied perseverance were greatly and conspicuously instrumental to the removal of the obstacle.

Their example, doubtless, has weight with those other nations who are in a similar predicament; and must tend to encourage them to proceed, and act in like manner.

Although an immense heathen population in India is under the dominion, con-

troul, and influence of a Christian nation; yet it was deemed better policy to leave them in blindness than to risk incurring the inconvenience which might result from authorizing or encouraging attempts to relieve them from it. This policy has at length met with the neglect it deserved. The gospel has been introduced into India under the auspices of the British government; and various means are co-operating to advance its progress, and hasten the time when the King of Saints will emancipate that people from the domination of the Prince of darkness.

The language of the heathen nations, in general, being different from those of Christian nations, neither their Bibles could be read, nor their Missionaries understood, by the former. To obviate and lessen these difficulties, numerous individuals have been induced to learn those languages; and the Bible has already been translated into many of them. Provision has been made for educating heathen youth, and qualifying them for becoming missionaries. Schools have also been established in heathen countries, and are preparing the rising generation to receive and to diffuse the light of the gospel.

The mere tendency of these events to promote the coming in of the Gentiles, afford presumptive evidence of their being genuine indications of the approach of the season assigned for it.—or, in other words, that they are providential. This evidence becomes more than presumptive, when combined with that which the following inquiries and remarks bring into view.

Whence has it come to pass that Christian nations, who for ages had regarded the welfare of the heathen with indifference; and whose intercourse with them had uniformly been regulated by the results of political, military, and commercial calculations, have recently felt such new and unprecedented concern for the salvation of their souls, and have simultaneously concurred in means and measures for that purpose? Whence has it come to pass, that so many individuals of every profession and occupation who, in the ordinary course of human affairs, confine their speculations, resources, and energies to the acquisition of temporal prosperity for themselves and families have become so ready and solicitous to supply idolatrous strangers in remote regions with the means of obtaining eternal felicity? Who has “opened their hearts to attend” to such things?

It will be acknowledged, that worldly wisdom is little conversant with the transcendent affairs of that kingdom which is not of



this world ; and has neither ability to comprehend, nor inclination to further them. To what adequate cause, therefore, can these extraordinary events be attributed, but to the wisdom that cometh from *above* ? If so, those events authorize us to conclude, that the Redeemer is preparing to take possession of the great remainder of his heritage, and is inciting and instructing his servants to act accordingly. The duties which this conclusion proclaims and inculcates are too evident and well known to require particular enumerations :

Not only Bible Societies, but also the various other societies who, in different ways, are forwarding the great work in question, have abundant reason to rejoice and be thankful for the blessings which prospered their endeavours. We of this Society, in particular, cannot fail to participate largely in this gratitude and joy,—especially when we reflect on the beneficence and successful exertions of our late meritorious President to establish and support it,—on the number of our Auxiliaries and members,—on the continuance and amount of their contributions—and on the fidelity and prudence with which our affairs have been managed.

Let us, therefore persevere steadfastly in distributing the Scriptures far and near, and without note or comment. We are assured that they “are profitable for doctrine, for reproof, for correction, for instruction in righteousness.” They comprise the inestimable writings by which the inspired Apostles, who were commanded to preach the gospel to all people, have transmitted it through many ages, down to our days. The Apostles were opposed in preaching the gospel ; but they, nevertheless persisted. We are opposed in dispersing the Scriptures, which convey the knowledge of it ; and let us follow their example. An eminent ancient counsellor gave excellent advice to their adversaries ; and his reasoning affords salutary admonition to our opponents. That advice merits attention ; and was concluded in the following memorable words :

“Refrain from these men, and let them alone ; For if this counsel, or if this work be of men, it will come to nought ; but, if it be of God, ye cannot overthrow it ; Lest, haply, ye be found even to fight against God !”

#### AMERICAN INDIANS.

The London Missionary Register contains an interesting Journal of Mr. Hodgson, a very intelligent gentleman of Liverpool, who travelled through the Indian nations in this coun-

try, in 1820. Mr. H. has given an estimate of the total number of Indians within the territory of the United States, which he acknowledges as having received from Dr. Morse, who has been employed by our government to ascertain their numbers and conditions, for the purpose of adopting the best plan for their civilization and improvement. They are estimated as follows :

New England	2,247
New York	4,840
Ohio	2,407
Michigan and North-West Territory	27,480
Indiana and Illinois	15,522
Southern Indians, E. of the Mississippi	60,102
West of Mississippi, and S. of Missouri	105,021
West of Mississippi, and N. of Missouri	41,350

258,969

These Indians are all in the territories of the United States, and east of the Rocky mountains. What further numbers may inhabit other parts of these territories, and the extensive regions of British America, must be, at present, matter of conjecture.

It is understood that a communication will be made to the British government by the President, requesting its co operation in a general scheme of civilization, to comprehend the whole body of the Native Indians.

When Mr. Hodgson had arrived within no great distance of Elliot, he met one of the missionary brethren from that station, who promised him “a hearty welcome at the establishment.”

We shall here make some extracts from the Journal of this intelligent gentleman, as affording an additional testimony of the utility of our missionary plans. Many things which are stated in his Journal may be well known to most of our readers ; but as we have many new subscribers, they will serve as an introduction to the subject of Indian Missions

#### EXTRACTS FROM MR. HODGSON'S JOURNAL.

The following day we set out early, our friends having procured us an Indian to take us the first twelve miles : he could not speak English ; but, having received his quarter of a dollar, and parted from us, at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted : but being again puzzled by a diverging path, half a mile

distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right—made signs that our road now lay in the direction of the sun—and then finally disappeared; leaving us much affected by his disinterested solicitude.

#### *Arrives at Elliot.*

We had a delightful ride along our Indian path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself, (Christian kindness is not capricious,) relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed, by the simple hospitality of the missionaries.

Soon after my arrival, we proceeded to the school, just as a half-breed, who has taken great interest in it, was preparing to give the children "a talk," previous to returning home, 60 miles distant. He is a very influential chief, and a man of comprehensive views: he first translated into Choctaw, a letter to the children, from some benevolent friends at the north, who had sent it with a present of a box of clothes: he then gave them a long address in Choctaw. When he took leave, he shook hands with me—said he was glad to hear that the white people in England were interested in the welfare of their red brethren—that the Choctaws were sensible of their want of instruction, and that their teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done; and were aware, that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

#### *Employment of the Children.*

As soon as school was over, the boys repaired to their agricultural labour; their instructor working with them, and communicating information in the most affectionate manner; the girls proceeded to their sewing and domestic employments, under the missionary sisters. They were afterwards at liberty, till the supper-bell rang; when all sat down together to bread and milk, and various preparations of Indian corn; the missionaries presiding at the different tables, and confining themselves, as is their custom except in case of sickness, to precisely the same food as the scholars.

After supper, a chapter in the Bible was read, with Scott's Practical Observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log cabins.

In the morning, at day-light, the boys were at their agriculture, and the girls at their domestic employments. About seven o'clock, we assembled for reading, singing, and prayer; and soon afterward, for breakfast. After an interval for play the school opened with prayer and singing, a chapter in the Bible, and examination on the subject of the chapter of the preceding day. The children then proceeded to reading, writing, accounts, and English grammar, on a modification of the British system. The instructors say, that they never knew white children to learn with so much facility; and the specimens of writing exhibited unequivocal proofs of rapid progress. Many spoke English very well.

Toward evening I was gratified by the arrival of the Rev. Cyrus Kingsbury, who has the general superintendence of the mission. He had been determining the direction of a path, to be blazed to another settlement, on the Tombigbee river, in Alabama; and although he had slept in the woods in a heavy rain the preceding night, he sat up in my room till after midnight, and the following morning rode with us seven miles, to see us safe across the Yaloo Busha.

#### *Object of the Mission.*

The immediate object of the settlement of Elliott, (called by the Indians Yalo Busha, from its proximity to a little river of that name which falls into the Yazoo,)—is the religious instruction of the Indians. The missionaries, are, however, aware, that this must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the councils of their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupation of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for civilization. In



this they have made some progress; many of them growing cotton, and spinning and weaving it into coarse clothing.

After speaking of the liberal donations, which the Choctaws have made to the schools from their annuities, Mr. Hodgson proceeds:—

Here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight brethren and sisters at Elliot seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments—the Rev. Mr. Kingsbury being the Superintendent; another brother, the physician and Steward; another, the instructor of the children; another, the manager of the farm; the females also have separate and definite duties. At present, they are over-worked; and the Rev. Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by his secular concerns. But, coming into a wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation 40 or 50 acres of woodland, and to raise upwards of 200 head of cattle. A deep sense, however, of the importance of the object, and an unfaltering confidence in God's blessing on their exertions, have supported them under the difficulties of an infant settlement; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every worldly pursuit.

And, indeed, their situation is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the little attentions which they seemed solicitous to reciprocate.

They spoke very light of their privations, and of the trials which the world supposes to be their greatest; sensible, as they said, that these are often experienced in at least as great a degree by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out, for two or three months, in the

woods, with their little babes—in tents which cannot resist the rain here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the ladies must be allowed to require some courage; while, during many seasons of the year, the gentlemen cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them to be suppressed in the missionary reports, if they were not calculated to deter many from engaging as missionaries, under the idea that it was an easy retired life.

Their real trials, they stated to consist in their own imperfections; and in those mental maladies, which the retirement of a desert cannot cure.

In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother; who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting, laid the seeds of a fatal disease. It was almost in sight of one of those Indian mounds, of which the oldest Indians can give no account. They resemble the cairns in Scotland; and one of the missionaries mentioned having seen a skeleton dug out of one of them.

#### AMERICAN EDUCATION SOCIETY.

*From the Boston Recorder.*

*Letters to the Agent, from Officers of Colleges, respecting Beneficiaries.*

*Williams College, Aug. 6, 1821.*

Dear Sir,—I am much pleased to learn that you are engaged in behalf of the American Education Society. It has been my opinion, and under the influence of this opinion have I acted for more than ten years, that no object has higher claims on the charity of the Christian public, than that of educating young men who are pious, but indigent, for the Gospel ministry. Of no charitable society in Christendom, is the object so important in my view, as that of the American Education Society. My reasons for saying thus are,

1. The kingdom of Christ is the kingdom of happiness, and true happiness is known and enjoyed in this lapsed world, no further than his kingdom is extended.

2. This kingdom never has been, and it never will be extended any further, than the Gospel is preached by the ministers of Christ. They are the agents, whom God has appointed for this purpose, and he will never reverse his appointment.

3. The number of well qualified preachers is small, exceedingly small, compared with the number needed. The deficiency is every year and every month increasing in our own country, to look no further; and thousands and tens of thousands are annually perishing in their sins, within the limits of the United States, because there are none to preach to them the words of eternal life.

If any spot on the earth is to be selected as the spot where the want of ministers is least felt, it is New-England. God has blessed us in an eminent degree in this respect; and on us he has claims for efforts to increase the number of faithful ministers. Among us are many young men of talents and piety, who would willingly devote themselves to preaching the Gospel, if they had the means of defraying the expenses of a liberal education. The revivals at the present day are increasing the number of such. And shall not you and I, and all the friends of Zion, be awake to this object? Too long have the friends of the Redeemer's kingdom been inattentive to this all-important object. Something has already been done, but much remains to be done. I know there are those, who do not see and feel the importance of the object of the American Education Society. I know too that there are those who are disposed to say that the young men, who are Beneficiaries, are not grateful as they should be; that they might get along well enough without aid; that it injures them to have so much notice taken of them. But, Sir, I know such objections are not well founded. —The general character of charity students, and I have certainly had some advantages for knowing their character, is such as every good man will approve. They are diligent, studious, humble and prayerful, and a blessing to those around them. I have known no one of them who has not expressed a very grateful sense of his obligations to his patrons and benefactors. In this College the charity students, with all their embarrassments, have held a place in point of scholarship as well as character, far from being inferior to that of the other students. Indeed some of the first in point of talents and scholarship have been and still are charity students. The little aid received from the Education Society, is to them much; it is much, for

without it they could not proceed in their education. Much care certainly ought to be practised in examining and receiving Beneficiaries, and after all some will perhaps be received who are unworthy. Such, when known, are at once to be taken from the list. The number of such, from the vigilance and care which are practiced, I am confident will be small.

My prayer, dear Sir, is that the blessing of God may attend your efforts in behalf of the Education Society, and that many may be inclined to contribute to its support. The hearts of all are in God's hand; may he incline them to do good.

I am, dear Sir, sincerely and affectionately yours,  
ZEPH. SWIFT MOORE.

—  
*Williams College, — — —.*

The remark of the religious students, as a body, is above mediocrity, and, many, as you know, rank high. A few have not great powers—but promise to make respectable and useful ministers for thousands of our parishes. I know not how great a stress should be laid on talents, where there is not a palpable deficiency. In one class, graduated here several years since, the very lowest scholar in the class has made a very respectable and useful minister, while some of his class, who promised much more, have entirely failed. He was a serious, good man, and the Lord has blessed his labours, and the *natural* and *moral* wilderness has been converted into a garden, under his ministry. I had the pleasure to hear him preach a while since, and was greatly pleased with the matter and plan of his sermon, as well as with his piety and devotion. His sermon contained far more matter for the Christian's life,—far more for reflection—far more, likely to remain on the minds of his hearers generally, than many a sermon of men far more celebrated as preachers than he ever will be—and yet it was only one of his common sermons, as I satisfactorily ascertained. That man will, I believe, be a star of some magnitude in the world of light and glory. You know me too well, I hope, to imagine that I can depreciate the value or importance of talents in a minister. But, I am not convinced that the youth of decent powers, if he seem to have a large share of pious feeling, is to be considered as unworthy of patronage. We have a student now, whom the strict rules of the Societies forbid us to place among their beneficiaries, who has always been far more acceptable in the conferences in town, when he has attended, than others of his standing who still promise much more.



The influence of the serious students is very salutary. This is its general character. It might be better—and what that belongs to fellow-man, may not be; I hope it will be better—but I can make no complaint now, as it is.

Further aid is necessary for very many more of those who receive aid, and several others, eight at least, not assisted, need it; I know not how they will pay their way. We occasionally receive some clothing and a little money, from some Society of females, which we distribute on absolute emergencies. Occasionally a student must have a class book, and his money is gone, and he knows not when he shall see any more; or he may need pantaloons, a vest, &c. but has no money, and dares not ask for credit. This little helps us much, when it seems the student could live no longer. The beneficiaries have to struggle through with many trials and much perseverance.

There has been no special attention in College for years; but I expect there will be a revival in College. I have many thoughts on the subject—though no appearances authorize any little hope or faith I may have.

Yours, &c.

CHESTER DEWEY.

—  
Yale College, — — —.

Dear Sir,—I have to apologise for not returning an earlier answer to your letter, as I have just returned, from an excursion in the country. You request my opinion respecting the importance of educating indigent young men for the ministry, the character of the Beneficiaries of the American Education Society, &c. I hope that no further statements or arguments are necessary, to convince the Christian public of the demand for well educated ministers; a demand which there is no prospect of satisfying, by all the measures which are now in operation, throughout the country.

Of nearly one hundred professors of religion in this College, about one half are charity students; and their Christian character, to say the least, is as exemplary as that of their brethren who are not dependent on the bounty of the public. Their zeal, their humility, their fidelity to the cause in which they are engaged, are worthy of high commendation. Their example and influence are considered of great importance to the good order and religious concerns of the College. In the late revival, their exertions appear to have been greatly blessed. Their standing, as scholars, is thought to be superior, on an average, to that of the body of their fellow students. A good proportion of them, are among the

most distinguished in their respective classes.

With respect to the objection, that they are destitute of *gratitude*; a single meeting with them, when they are called upon to state their wants to the committee of appropriations, would be sufficient to convince you, that the contrary is strikingly the fact. Their reluctance to disclose all their necessities, is generally such, that the most affecting circumstances in their case, come out incidentally, and without an intention, on their part, of making them public.

It is urged, "that they may get along through College, without assistance from the public; and that several who are now useful ministers, have obtained their education by their own exertions." There may have been twenty thus educated here, in *half a century*. When there are only two or three indigent students in the College at a time, they may nearly defray their expenses, by services rendered, in ringing the bell, lighting the chapel, waiting in the hall, &c. But when these privileges are distributed among a large number, the aid furnished to each individual is small. You may as well think of swelling the ocean, by pouring water from a bucket, as of supplying our destitute churches, by sending out, now and then, a solitary graduate, who has provided the means of his own education.

It is farther objected, "that the Beneficiaries will be spoiled by having so much notice taken of them." I have no doubt, that there is danger of doing them serious injury, by proclaiming their merits, and prematurely putting them forward, to display their gifts. Indeed, I think this one of the most difficult points, in the management of Education Societies; to produce sufficient *interest* in the minds of the community, without bringing before them, in too public a manner, the character of the Beneficiaries. But the injury is not occasioned, by merely furnishing them with the means of support.

I apprehend there is no difficulty in procuring *land* in New-Haven, for the charity students to cultivate. But the point is to obtain any *profit* from the barren soil. The present summer, they have undertaken to cultivate a *garden*, and a *Missionary Field*. May success crown your labors, in this great and good cause. Yours affectionately,

JEREMIAH DAY.

—  
Union College, — — —.

Dear Sir,—Yours of July 24, has been received. I am happy to learn, that you

are engaged in furthering the views of the American Education Society; however, in ordinary times, the education of ministers, might be provided for without any direct appeals to charity, in times like the present, when the claims of the heathen are so vast, when the claims of our new Settlements are so vast, there is no meeting of those claims without drawing on that fund which the charities of Christendom alone supplies.

In this great enterprise, the American Education Society has taken the lead. They have done more than any other society, and what they have done, has been, I believe, better done. At least, the young men they have sent here have been young men of promise—who feel the obligations that beneficence has laid them under, and who will, I trust, make to their patrons, the best of all requitals, that of doing good in the world. Some of the most promising of these youth, must have been shut out from the means of education, but for the benevolent exertions of those strangers who have brought them forth from their obscurity.

I regret that our vacation has commenced, and that our youth are dispersed, or I could easily have procured for you the letters you wish. Our place has been so reduced by the dreadful visitation of fire, that I do not think that any successful application could be made here. But I have no doubt the college would appropriate a field as large as might be desired, for the purpose of tillage by the charity students. I have only to add that I am in haste, and very respectfully,

E. NOTT.

*For the Religious Intelligencer.*

### FOREIGN MISSION SCHOOL.

The following letter was addressed to a lady in Fishkill, N Y who in company with some others had visited the School for Heathen Youth at Cornwall. On her return she requested a specimen of composition from one of the students.

*Foreign Mission School, Cornwall, (Conn.)  
March 11, 1822.*

Dear Friend,—I was this morning requested by Mr. Daggett to answer your affectionate letter, received yesterday morning. Though I am not intimately acquainted with you, yet I consider you as a true friend, a friend to the School to which I belong, and a friend to the blessed cause of the Redeemer, which is to be propagated throughout the habitable globe. It gives me real consolation to hear of such a per-

son, (as I think you are,) who has truly espoused the cause of Jesus Christ. With such a friend I can freely converse. And may our present conversation be profitable to us both.

It seems that you, and others that were with you, were pleased with the School when you visited it. Though this School may not be better than others; yet it is wonderful to think that so many are collected from different parts of our globe, collected under the same tuition, receive the same instructions, and more so to learn to know the true God, the CREATOR of all nations. In this respect it differs from any other school in this country, or should I say, from any other in the world. Well may christians look to such a school as this, and pray for it, that the internal state of the Institution may prosper, and that there may issue from it an unclouded lustre of divine GRACE, penetrating through all the oppositions of satan, to illuminate the dark corners of our perishing earth.

But let us turn our attention from this School toward the heathen, for whose benefit it was instituted. Let us penetrate into a land of darkness, into a region of deserts, covered with superstitions; and there behold poor souls wandering for the lack of that majestic, and salubrious stream of God issuing from the fountain of life, which is designed for the cure of the nations. Oh! how ought our hearts to burn for the salvation of those poor souls! How ought we to exert ourselves toward the good of their souls! And implore God, that He would interpose in their behalf. There are three ways in which the people of God can do good. First, prayer is the most important part of the work. They ought to pray for the success of Missionaries; pray that they might endure all hardships, with christian fortitude. Second, to give their property for the support of Missionaries. Third to give themselves up wholly unto the work, to go and preach "CHRIST and him CRUCIFIED," to perishing souls. How happy we shall feel, when the Judge of the Earth shall come, and we look back to our past lives, and see that we did something toward his cause. May this be the lot of each of us. Please to present my respects to the others that were with you. May we be so happy as to be found at the right hand of Christ in the day of judgment, is the wish of your friend,

ELIAS BOUDINOT.

### AN INTERESTING THOUGHT.

For the aid of the Education Society, or other religious charities, it is recommended



that Christian parents, particularly mothers, should subscribe the names of their children to the Education Society, (or some other religious charity,) with an annual sum to be paid for each; and when the child arrives at a proper age, that they should refer it to him, (or her) to pay the annual subscription in future, recommending to them, if they ever are parents, to continue the custom for their children with the same injunction. It would be a small acknowledgment to God for his goodness in giving them a child, and probably a great blessing to all their posterity, and to the souls of multitudes who might be benefitted by their charity.—*Boston Recorder*.

### INDIAN CIVILIZATION.

*Extract of a letter, received from Rev. JOHN SERJEANT, Missionary to the Oneida tribe of Indians, dated New-Stockbridge, Dec. 16, 1821.*

He refers to his journal sent to the Massachusetts Missionary Society, and says, "There you will find a *great plan* in progress, to concentrate about 5,000 of the natives in the vicinity of Green Bay, on the west side of Michigan Lake. My people, with a few of the Six Nations (so called) were very successful in purchasing a large country there; we understand the General Government are pleased, and have confirmed their title. This was a plan of Dr. Morse's; the means have been blessed hitherto. Means will now be used to obtain a law of Congress, to exclude *Spiritous Liquors* and *White Heathen* from Green Bay. If the Lord in His kind overruling Providence should prosper this plan, my people would all be willing to remove; in this case, there will soon be the most interesting establishment for the benefit of near 20,000 heathen tribes, [individuals] scattered in what is called the North West Territory, that has ever been planned,—for my people would carry with them almost all the arts of civilized life!"

"If I should live until spring, I shall be disposed to give you further information of this *interesting* plan for the benefit of the poor natives, who cannot flourish surrounded by a white population."

"There was a colony of my people moved to Indiana about three years since, consisting of 60 or 70 persons, and a small church was formed; they then had a lawful right to a large territory—before they arrived it was sold—pains have been taken to have it restored, but without success. They are in a very unpleasant situation—we feel it a duty often to pray for them—

our wish is to obtain their consent to remove to Green Bay next season."

"I am in hopes to obtain Elliot Bibles in the Indian language, and am of opinion that that Bible will be understood by a good part of the natives in the N. W. Territory."

"My church, about 30 in number, have for several years kept up the monthly concert for prayer, and the *praying women* meet on Thursday of every week for prayer."

The fact that *Indian females* associate for prayer, will be gratifying to every Christian sister, and their prayers are requested for that little band; and that such meetings may be *multiplied*.—*ib.*

### THE BONDSMAN.

I saw a farmer the other day, going to his landlord about his rent. Partly from the times, and partly from his own misconduct, he was brought into great straits. The landlord was a kind man, and would be the last to act harshly towards any one; but the case required that something should be done; for though a large part of the debt had been forgiven, and the rent much reduced, there was still a great deal owing; and it was needful, if he staid on the farm, that security should be given for future payments. I saw a friend going along with him; and on inquiry, I found that he was taking him as his bondsman, to be answerable for his debts. The farmer seemed confident that all would now be right; but alas! when the bondsman heard both sides of the story, he was convinced that it would be imprudent to run such a dangerous risk, and he declined being bound with him.

I was meditating afterwards upon this event; and while I pitied the poor farmer's distresses, and more his sins, I was greatly affected by some important truths, which seemed to be set before me in a striking manner. I thought within myself, I am like this poor farmer. I am accountable to God, but I have nothing to pay. I have neglected my stewardship, abused my talents, wasted my master's substance, and have incurred a debt, which I am very sure I can never discharge. Nay, when I look at my "sins, negligences and ignorances," and consider against whom I have sinned, I can see nothing before me but the prison of hell—the outer darkness of wailing and gnashing of teeth, into which the slothful and unprofitable servants are to be cast.

But can I find no bondsman? Is there no one to undertake for me? I look around amongst my fellow-men, but alas! "no one can redeem his brother; for all have sinned like myself, and are in the same need."

But Oh! delightful truth! there is a bondsman: and he is Jesus—the Son of God. He is my Surety; he has undertaken to answer before the Father for all my wants. The farmer's case was so desperate, that his friend de-

serted him. But it is not so with Jesus. The debt must be paid. A holy and just God cannot overlook it; but since I have nothing to pay, and there must be payment or a prison, my Redeemer steps forward, and asks what satisfaction the Almighty requires. And Oh! affecting truth! though the demand is infinite, he fails me not. He loves me even unto death. See, my soul, that wonderful scene! The Son of God lives in sorrow—dies in anguish—numbers himself with the transgressors! See his agony and bloody sweat in the garden! Hear his piteous prayer under the prospect of his last sufferings! Follow him to Calvary: behold him racked with every pain of body, visited with every torture of soul when left in the hands of devils, and bereft of the consolations of the Father: See him die, O my soul, and then remember, “he was wounded for thy transgressions, he was bruised for thine iniquities; the chastisement of thy peace was upon him, and with his stripes thou art healed; yea the Lord hath laid on him the iniquity of us all.” Isa. 53.

It is my privilege and duty then to believe, that if, through grace, I have been convinced of my undone condition, and made willing to be saved by virtue of the suretyship of Jesus, and have come to him for this purpose, the Father has blotted out all trespasses, forgiven all iniquities, accepted of his Son’s satisfaction on my behalf, and laid over his merits to my account in such a manner, that I am not only “delivered from going down to the pit,” but made worthy to reach the mansions of the blessed. Cheering thought! My Redeemer! I must love thee, and praise and bless thee with all the powers of my soul. “The life which I now live in the flesh, I will live by the faith of the Son of God, who loved me and gave himself for me.” The death which I must die, I will die, in the hope, that through thy merits, I shall rise to happier worlds, there to receive the completion of thy works of mercy. And Oh! my Saviour, grant, that having my debts cancelled, and being bought from the prison of hell with such a price as thine own blood, I may make it my daily prayer and study, that thou may be magnified and glorified in my body, both in life and death!

#### ANECDOTE.

A military officer being at sea, in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, “My dear, are you not afraid? How is it possible you can be so calm in such a

storm?” He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed-place, he drew his sword, and pointing it to the breast of his wife, he exclaimed, “Are you not afraid?” She instantly replied, “No, certainly not.” “Why?” said the officer. “Because,” rejoined his lady, “I know the sword is in the hand of my husband, and he loves me too well to hurt me.” “Then,” said he, “remember I know in whom I have believed, and that he holds the winds in his fist, and the water in the hollow of his hands.”

#### SAYING OF PHILIP HENRY.

The three questions which he advised people to put to themselves, in *self examination*, before the Sacrament were—What am I?—What have I done?—What do I want!

#### SHIPWRECK.

By a late arrival in New York from England, intelligence is received that the ship ALBION, Capt. Williams, which sailed from N. York on the 1st of April last for Liverpool, was TOTALLY LOST on the Irish coast, on the 22d of the month, and nearly all on board perished.

The loss of the Albion, it is stated, caused such a gloom at Liverpool, that all mercantile business was nearly suspended during the day. In New York the intelligence produced the most painful sensations: and New Haven also has partaken deeply in this distressing event. In addition to the sympathy excited by such a solemn providence, in common with the relatives and friends of the numerous passengers, Yale College, and the community at large, have suffered a loss, in the death of Professor Fisher, which will long be felt—a loss that can hardly be repaired.

It is stated, that one of the passengers and seven of the crew were all that escaped out of 56 souls.

#### MISSIONARY NOTICE.

The people of Haddam have agreed to furnish the house frame requested for the Sandwich Island Mission. We are glad there is such a missionary spirit in the town which gave birth to David Brainard.

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